



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

conference report

DEMOCRACY IN THE WORKPLACE

by Jane Folmer

"Democracy in the Workplace: Worker Cooperatives as an Alternative for Local Community Empowerment" was the subject of this year's well attended Community Service Conference held September 16-18 in Yellow Springs, Ohio. Wes Hare, Director of Twin Streams Educational Center in Chapel Hill, North Carolina, John Handley, co-founder of The Cedar Works cooperative in Adams County, Ohio, and Corey Rosen, Director of the National Center for Employee Ownership in Arlington, Virginia, provided a wide range of information and expertise on many of the various facets of workplace democracy.

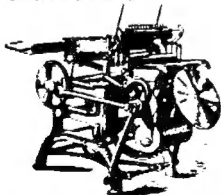
Wes Hare augmented the showing of the B B C film, "The Mondragon Experiment," Friday evening with his own observations of this highly successful production cooperative located in the Basque region of Spain. The movie vividly recreated the 40 year development of the modern, attractive, efficient schools and factories that make up the Mondragon system, all of which are cooperatively owned and managed by the workers. Mr. Hare confirmed that Mondragon has been successful both as a training center teaching technical and cooperative management skills as well as a highly profitable corporation with a growing percentage of export production.

Some efforts have been made to create smaller, more self-managed work groups within the large factories and to form separate new plants whenever feasible to better maintain democratic worker management and more worker-responsible working conditions. Although the management is selected by and made up of the production employees and the businesses are cooperatively owned only by the workers, for most of the employees, the work seems to be the same as it would be on a production line in any other large, modern factory.

As Director of Twin Streams Educational Center, Mr. Hare is primarily involved with small businesses and factories in North Carolina where numerous plant closings have greatly added to the unemployment and widespread poverty of the area. His organization's primary role is to educate the workers in businesses which are facing shutdown or relocation to understand the process of employee ownership and to believe in their own ability to carry it out. He also helps to create a network of support in the community among the churches and businesses whose financial and moral support is indispensable to the workers' efforts. Mr. Hare pointed out that the most difficult part of such an endeavor is not the financing nor the management, but

the education of the people — to help them believe in themselves and their own abilities.

The improvisational role-playing exercise which he led on Sunday morning gave the conference participants an opportunity to get in touch with the attitudes and feelings of people facing the problems of a plant shutdown. They enacted a preliminary meeting between workers and community leaders to consider the possibility of an employee buy-out. It was an effective way to personalize what to most of us is still theory and speculation.



Corey Rosen, Director of the National Center for Employee Ownership, is well versed in the legal and political aspects of employee stock ownership plans (ESOP's) being used around the country. He shared the findings of his own and his organization's research on the viability and applicability of total and partial employee ownership programs, pointing out that employee ownership is not always the answer to either the company's nor the employee's problems and that each plan must be tailored to meet the specific needs of a given company or plant.

Mr. Rosen has written several pieces of significant legislation which provide tax incentives that have eased the way for the implementation of ESOP's. An ESOP is generally a trust fund set up by a company for its employees through which they receive a percentage of the company profits.

This provides financial security in the form of a supplemental retirement fund available to an employee when he or she leaves the company. This type of employee ownership may increase employee loyalty and involvement, though voting rights and more democratic management may or may not follow. Several nationally-known examples of worker take-overs, such as the Vermont Asbestos Group and the Rath Packing Com-

pany, have kept the decision-making as traditional and autocratic as ever.

One example Mr. Rosen spoke of which has successfully combined worker ownership and democratic management is Peoples Express Airlines. They have succeeded in reducing the cost of air travel to nearly half that of its more traditionally owned and operated competition. The increased sense of ownership and responsibility of the employees has increased efficiency and eliminated the need for managerial staff. Two very similar operations have also been started on the west coast — a high compliment to their successful adaptation of the worker-owned philosophy to the airlines business.

In the Saturday evening session Mr. Rosen offered for our consideration an interesting plan which would make it possible for the owners and recipients of profits of a community development project to be the residents of the community rather than a development company located in a distant city. The project would be financed through available development grants and loans in much the same way developers around the country are doing, with the added involvement and support of local businesses and organizations to develop a sense of local ownership and responsibility. A developer would then be hired by the community to actually construct the project, which could be a shopping area, a housing development, an industrial park, a recreation complex, or whatever the community's needs suggest. The idea prompted a lively discussion of the feasibility and desirability of community development.

John Handley described a third aspect of workplace democracy — the small worker co-op. His first-hand experience as co-founder of The Cedar Works woodworking cooperative provided insight into both the legal and financial problems of building up a small co-op business as well as the social and managerial challenges of face-to-face workplace democracy. He also introduced the issue of coordinating the growth of an intentional community around an established cooperative business, pointing out that although a community may indeed grow out of

their business, that is a separate process which will require much additional time and effort. An article by Mr. Handley about The Cedar Works begins on this page of the NEWSLETTER.

Of the many interesting participants at the weekend conference, many were resource people in their own right, including Jim Wyker who has founded a cooperative community near Berea, Kentucky; Warner Woodworth from the University of Michigan business college who has assisted in the employee buy-out of several large plants; and Ellen Sawislak who is an active member of the Movement for a New Society in Philadelphia and a past member of a worker co-op.

Note: "The Mondragon Experiment" is available free of charge by writing Rose Meyerhoff, LaSalle Bldg., Room 450, 15 South 9th St., Minneapolis, MN 55402. The only requirement is that you forward it immediately to the next group requesting it via U.S. Express Mail Service. The film is also available for \$25 weekly rental from the University of Illinois Audio Visual Center (800)367-3456.

For more information about their work and available publications, the conference resource people can be reached at the following addresses:

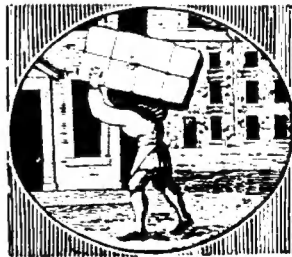
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John Handley
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1700 Beech Ford Road
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A few copies of the Nov.-Dec. 1982 NEWSLETTER which featured an article about the Mondragon cooperatives by Ann Gutierrez Johnson and William Foote Whyte are still available from Community Service at 50 cents each.

Community Service will be adding several new books to its booklist this fall, including Workplace Democracy and Social Change edited by Frank Lindenfeld and Joyce Rothschild-Whitt, which is reviewed on page 7 of this issue of the NEWSLETTER. We will also be selling Employee Ownership: Issues, Resources and Legislation by Corey Rosen which sells for \$8.50 and which will be reviewed in the Nov.-Dec. issue of the NEWSLETTER.



The Cedar Works

by John Handley

The Cedar Works is a small, wholesale manufacturing business located in rural Adams County in Southern Ohio which specializes in producing mailbox posts made from eastern red cedar which we sell throughout the eastern part of the country, mainly to hardware distributors and home centers. In January of 1983 we reorganized from a partnership into a cooperative corporation. Our enterprise is currently made up of three worker-members and one to three part-time, non-member employees. In addition to our business, we are purchasing land jointly and are in the process of establishing an intentional community.

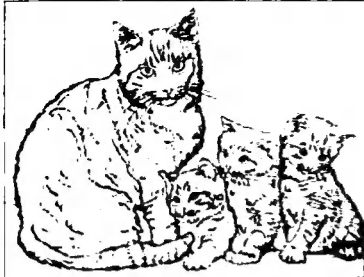
Our business was begun by a couple in 1976 as a means of supporting their rural life style through the use of locally available resources. They envisioned the potential future development of a small community around this economic base. Cedar seemed a likely prospect for development due to its abundance in the area and because of its attributes of natural durability and beauty.

The first product made was decorative post and rail fencing which was sold to a home center in Cincinnati. The buyer at this

home center suggested the idea of producing mailbox posts, as many new housing developments are subject to providing curbside mail receptacles. This idea was pursued, and in a short time mailbox posts had supplanted fencing as the main sales item.

In 1978 two new workers joined the business, and in 1979 a threeway partnership was informally established. A new workshop was built on land owned by the parents of one of the co-founders, and in 1980 an agreement was reached to jointly purchase part of this property. This move brought a couple, a family of three, and a single person together on the same land, along with our workplace.

Although our raw material needs remain high, we are providing more work for local people in our economically depressed area. Eventually we hope to change the focus of our operation to provide goods more in keeping with holistic lifestyles and more sparing in the use of raw material.



As our sales increased we became more cognizant of the need for better organization, both in bookkeeping and partnership structure. This led us to develop a more standardized accounting system and a formal partnership agreement which specifically set forth the ins, outs and responsibilities of partnership status. We also concerned ourselves with the need for insurance and began to worry more about the issue of unlimited liability inherent in the partnership structure. Hence we began to research the pros and cons of corporate structure. Tax comparisons proved to be complex, but we eventually decided that as our profits grow, the corporate form would yield some tax savings. It also afforded more protection to our personal holdings in the event of a lawsuit, and since we

would be considered employees in a corporation rather than owners, benefits such as health insurance for ourselves and families could be deducted as a business expense. Workers compensation, although costly for our type of business, would be required, thus further protecting us in the event of injury in the workplace.

We were aware of the existence of cooperative, for-profit corporations, both through reading and involvement with food cooperatives, notably the Federation of Ohio River Co-ops (FORC). This awareness was expanded in August, 1982, when one of us attended the annual Consumer Cooperative Alliance Institute near Columbus, Ohio. The Institute offered several workshops dealing with worker co-ops and connections were made with a consulting group for such businesses, the Industrial Cooperative Association (ICA). From ICA we purchased a model set of by-laws for incorporation as a worker co-op.

Working with these model by-laws over the next few months, we familiarized ourselves with the concepts and structures embodied in worker co-ops. Notable among these and differing from conventional corporate tenets include: the limitation of common stock to only the workers of the corporation, thus limiting the control of the business to those who collectively make it up. The shares function primarily as membership certificates which must be returned to the corporation should a member cease working there. Dividends paid to the shareholders are based on the members' patronage of the business rather than by the number of shares held. Patronage is based either upon hours worked or wages earned by the members. Likewise, voting rights, usually associated with the number of shares purchased, are based on one member, one vote, as with any cooperative. In our case, common stock is limited to one share per member at a value of \$2,500 per share. Additional contributions are accepted but have no bearing on dividends, which are based solely on patronage. Preferred stock, which affords no right to control, may be issued to non-members the same as in a standard corporation.

The net worth of a worker co-op is made up

of the members' internal capital accounts plus an unindividuated or collective account. Each member's account is subdivided into two portions which we have termed core and allocated. The core portion is made up of the initial membership fee or value of common stock and also includes any additional contributions made by the member. The allocated portion comprises this ongoing share of business profit accruing to each member proportionate to his/her patronage of the business. This portion is periodically returned to the member as a patronage dividend.

Those dividends may be paid on a revolving basis so that the dividends earned in a particular year might be retained for a few years before payment occurs. This practice is especially helpful when a business is just starting and needs to reinvest most or all of its profits to acquire equipment and/or inventory. Members' capital accounts may accrue limited interest which adds to their respective core accounts. If a member leaves the business, his/her capital account is repaid in full over a period not to exceed five years, barring dire financial constraints.

The collective account is derived from a portion of the yearly profits and is used to serve the ongoing capital needs of the business, similar to retained earnings in a conventional corporation. The portion of profit allocated to the collective account may vary, but the recommended range is from 30 to 50%. However, this percentage cannot be less than the combined percentage of non-member patronage of the business. This insures that the members receive no more than their actual patronage reflects. The remaining 50 to 70% of the profits are allocated to the members' capital accounts in proportion to their patronage. Should the business be liquidated, either the entire balance remaining in the collective account or at least that portion reflecting this patronage of non-member workers, must be donated to charitable organizations serving the cooperative movement.

Another distinction between cooperative and conventional corporations exists regard-

ing federal taxation. In a conventional corporation, tax is paid on profits, and when any profits are paid out as dividends to shareholders, those dividends are taxed again as income to the shareholders. In a cooperative corporation, any dividends paid to the members, as patronage dividends are deductible from corporate income and so are only taxed once to the individual.

Although these capital account distinctions may seem complex, we've found that the computations involved are rather simple in practice. We're now in the process of preparing our first corporate tax return, as we opted to change to a fiscal year beginning July first. The only unknown we've needed help with so far is in determining where our various capital accounts plug into the IRS's balance sheet.

We did have some problems locating someone to check our by-laws for possible conflict with state corporate law. Very few lawyers in our area even know that for-profit cooperatives exist. In fact, this state does not recognize this structure, so we prepared our articles of incorporation deleting any reference to our cooperative structure.

Overall we've been very pleased with our worker co-op structure. Although we operated in an essentially cooperative fashion as a partnership, our reorganization has given us additional perspective in conceiving workplace democracy. These perspectives should help us to develop our community organization as well.



Family Community Movement

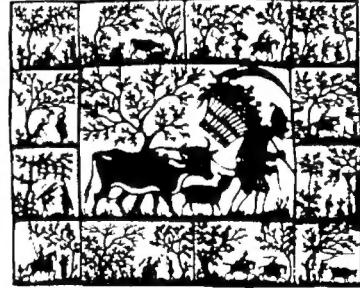
by Ernest & Elaine Cohen

To most readers of the Community Service NEWSLETTER it is obvious and logical that humans should work together for the common good. However, most experiments in cooperative working and living have failed. If small groups can't cooperate, is world peace possible?

Humans appear to have built-in religious impulses because such impulses foster the long term existence of social groups, just as built-in sexual impulses are necessary for the continued existence of the species. Religion is essential in intentional communities in that it helps develop esprit de corps, and supports the closely-related needs for separation from the general society and self-identification of the group. In addition, it can reinforce socially desirable behavior patterns and provide negative reinforcement for undesirable behavior. Other functions of religion in intentional communities are to provide an outlet for creativity and foster emotional involvement, particularly for younger people. However, the most vital role of religion in society is that it stabilizes the "Prisoner's Dilemma."

Conflict between cooperation and selfishness is usually referred to in Operations Research literature as "The Prisoner's Dilemma," but which I call the "garbage problem." In this conceptual situation, each person is hurt a small amount when any one individual "cheats" (e.g. dumps toxic waste into the public domain), but the "chater" benefits significantly more from his selfish act (e.g. saves disposal fees). Early social philosophers theorized that a "social compact" or system of laws was instituted to deal with this problem. However, real societies do not work that way: do you believe it would be effective to arrest people who push to the head of waiting lines? Everyday cooperative behavior, such as work sharing, which is essential to the operation of an intentional community, cannot be imposed through formal means, that is police and courts. It must be an emotional response, built into all

the members. Considering immediate benefits to selfish individuals versus diffuse benefits from cooperation, it is apparent why almost all "rational" intentional communities failed to get off the ground, while almost all the successful intentional communities in America had a religious basis.



In formulating a philosophy for the Family-Community movement, religion was analyzed from a socio-biological viewpoint. Religion stabilizes the "Prisoner's Dilemma" by providing an emotional element. Only non-rational, unquestioned decisions will consistently cause individuals to undertake actions in the present which are essential to the larger group and/or their own long term benefit; even when onerous to them in the present. Religion functions by shifting the definition of "good action" from benefitting the individual to something above and beyond the group.

It is not necessary to develop completely new religions in order to make idealism work in intentional communities. Most existing religions contain time-tested (traditional) elements. Being Jewish, we searched our own religious-ethnic roots to find what was needed for the Family-Community movement. Jewish tradition seemed to serve very well with several small changes in emphasis. Examples of traditional elements which can function well in building intentional communities are: a) the ideal of freedom is expressed in celebrating the Passover Seder, while b) observing kashrut (Jewish dietary laws) provides the degree of self-identity necessary for strengthening interpersonal bonds within an intentional community.

As an example of change, Family-Community members consider themselves to be God's

servants for the protection and care of Planet Earth. This theme is developed in an Ecology Seder which we have written for the seventh day of Passover. It contains traditional passages from "Song of Songs" and the Psalms, blended with current folk material. The usual interpretation of Genesis Chapter 1, which is to "subdue" and "have dominion" over the planet Earth, has been used in the past to buttress the Protestant Work ethic. Following a concept adapted from the Amish, the Jewish Family-Community movement uses the terms "love and protect" for our relation to Planet Earth.

We would like to hear from others who are interested in using social science and religion to make idealism work. The Jewish Family-Community is open to new members. We are presently concentrating our efforts on building the necessary economic base, with limited communal living. We also hope to work with others searching for Community within their own religious and ethnic heritage. Please contact us at 525 Midvale Ave., Upper Darby, Pa 19082.

Book Reviews



by Jane Folmer

WORKPLACE DEMOCRACY AND SOCIAL CHANGE, Frank Lindenfeld and Joyce Rothschild-Whitt, editors, Porter Sargent Publishers, Inc., 1982, 447 pp., paperback, \$12.00. Available from Community Service for list price plus \$1.00 postage.

Workplace Democracy and Social Change is a fascinating and well-documented consideration of workplace democracy as it is and could be implemented in this country. It provides a clear and concise presentation of the philosophy of workplace democracy and its value as an instrument of social change. This somewhat illusory ideal is extensively contrasted to exemplary cases of creative adaptation to existing forms and objectives.

The book is a rich collection of essays on a variety of topics, including "Building

Participatory Democracy within a Conventional Corporation" by Rosabeth Moss Kanter; Barry A. Stein and Derick W. Brinkerhoff; "Fears of Conflict in Face-to-Face Democracies" by Jane J. Mansbridge; and "The Worker-Owned Plywood Cooperatives" by Katrina V. Berman.

The editors point out that although most of the "grassroots work collectives have their origin in the counterculture movements of the 1960's...some worker owned and worker managed businesses have been successfully operating for over fifty years." These provide important evidence of historical development and survival tactics for new and future endeavors. There is one particularly good chapter by Paula Giese entitled "How the Old Co-ops Went Wrong," which could be particularly helpful in preventing the repetition of old mistakes.

Although there is a great variance in the degree and style of workplace democracy in this country, ranging from worker consultation to joint management to complete worker control, the issue in every case is control. Task sharing, job rotation, and other forms of internal education seem to be the most significant factors in the development of democratic worker participation.

True workplace democracy goes far beyond "one person, one vote," as the following quotation explains:

The major differences between the larger, democratically managed enterprises and the smaller collectives are associated with differences in size. [In small collectives] major decisions affecting the whole organization may be made by the entire group in plenary meetings. Authority resides in the collectivity as a whole, and, though it may be delegated to individuals, such persons are subject to recall. Work roles are holistic. They generally combine administrative tasks with performance tasks and intellectual work with manual work... Internal education may be achieved through task-sharing, job rotation, and the demystification of specialized knowledge...

Larger democratically managed organizations include up to several hundred workers, and,

in some cases, thousands. These complex, democratic work-organizations usually have some specialization, but this is combined with an emphasis on internal education where specialists share knowledge as much as possible with other members. Generally, there is task-sharing and rotation of work roles, though the latter may not be as frequent as in collectives. Large democratic workplaces may have some degree of stratification...but, as in the small collectives, a limit is set on the income ratio between the highest and the lowest paid.

The ideal of a fully democratically managed organization is given the following characteristics:

- 1) full worker participation in decision making at all levels,
- 2) shared income and surplus,
- 3) socially owned means of production,
- 4) purpose as community well-being (not just profit),
- 5) profit sharing as a means of control,
- 6) labor hiring capital.

In practice, however, only a few of these characteristics are likely to be found in any given organization, and each may take a variety of forms. The case examples provide a look at how the basic philosophy can be adapted to fit the particular needs and circumstances of a company as well as its employees.

The constraints and social costs of the reversal of traditional authority roles are closely examined throughout the work. Legal, political, economic and cultural traditions complicate the already difficult challenges of individual differences in knowledge, skills, power, position, commitment and interest; but several of the authors describe effective means for dealing with these issues.

For example, Consumers United (IGP) is a \$60 million, worker-managed insurance corporation in Washington, D.C., which has over 300 employee-owners who really do exert fundamental powers:

File clerks making under \$10,000 a year hold an impromptu meeting one morning and vote to revamp the entire central files

system, the heart of the corporation. Clerks churning out new insurance policies take a break to decide who should answer the telephone; they vote to rotate the hated task. A team of researchers, who answer clients' questions about their insurance policies, vote to hire a job applicant they interviewed the day before. The department coordinator hasn't even met her.

Societies such as ours in which hierarchy is so deeply ingrained in all of our belief systems are especially resistant to workplace democracy. Both those who want to have power and those who want to keep it have a great deal to learn. This book is an essential examination of where we are and how further progress can be made.



MAKING PRODUCTION, MAKING DEMOCRACY: A Case Study of Teaching in the Workplace by Frank Adams, Twin Streams Educational Center, Inc., 1982, 18 pp., paperback, \$2.00. Available from Community Service for list price plus 50 cents postage.

Twin Streams Educational Center has published a fascinating account of the educational process leading to the creation and successful operation of the Workers' Owned Sewing Company in Windsor, North Carolina.

When Bertie Industries, Inc., went bankrupt, leaving nearly 130 persons without jobs, the author and several of the workers decided to try to keep the company alive as a member-owned, worker-managed cut and sew cooperative.

Their goals were "to make demanding, often monotonous work pay off equally for all permanent employees, and to encourage democracy in the workplace they owned."

The results were that the workers kept their jobs, became active participants in running the factory, and pushed themselves to better efficiency. They also learned a great deal about the process, the essence of which is captured in the author's first-person account.

THE GROUP HOUSE HANDBOOK by Nancy Brandwein, Jill MacNeice and Peter Spiers, Acropolis Books Ltd., 1982, 254 pp., paperback, \$6.95. Available from Community Service for list price plus \$1.00 for postage.

The Group House Handbook answers the question, "Is it possible to live with a house full of strangers — and enjoy it?" The three authors speak from experience when they say you can, with a little knowledge and a lot of patience. This easy-to-read, easy-to-understand book provides a way to prevent, "If only I had known what I was getting into when I moved here."

The authors begin by suggesting ways to find a house for your people and/or people for your house. They explore the social, financial and dirty work aspects of shared housing, including very workable sample bookkeeping systems and work schedules.

The most interesting, and perhaps the most valuable chapter is entitled: "Group House Nitty Gritty II: Men and Women, Kids and Cats, Guests and Pests." It provides an honest look at the possible and probable results of group house intimacy, for better or worse. The authors wisely offer no pat solutions, stating that: "The most you can do is be aware of the risks..." They discuss the advantages and disadvantages of pooling parenting responsibilities, for both the parents and the children.

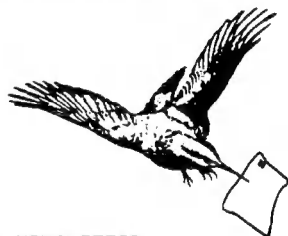
Group houses often provide a comfortable place where folks can "hang out" and where marvelous, spontaneous "happenings" can just happen. Some provide a forum for political and social change activities. But privacy can be hard to come by and noise a real problem. Again, the book offers no magic solutions, but plenty of practical tips on how to collectively minimize and personally deal with the complications of shared space and shared possessions.

The chapter on dealing with the outside world includes understanding the laws regarding group houses and getting along with the landlord and the neighbors. A separate chapter on Senior Group Living points out the special advantages of this

sensible answer to the loneliness and financial distress of senior living. There is also a Directory of Roommate Referral Services Across the United States, A Directory of Organizations which Set Up Senior Shared Living Arrangements, and a List of Books and Resources for the Shared Life. All in all, a very useful and usable book.

Readers

Write



ABOUT THE NEWSLETTER

Thank you for the copy of the Community Service NEWSLETTER. The reviews of our film and book and products are very well done, and we appreciate your excellent coverage and putting it before your readers. May God continue to bless you in your work and witness.

- Clara Theuer
Koinonia, Georgia

ABOUT THE WORK OF COMMUNITY SERVICE

I want you to know I think of you and your friends and the good work you are doing. I am enclosing a check for your work, and I would appreciate to continue receiving the Community Service NEWSLETTER.

A recurring thought that comes to me — wondering about a nice vivid description of the actual mechanism or administration of how some successful agricultural societies (tribal or otherwise, ancient or modern) actually carried out their land and money systems. Nothing like reading of real examples — and done in just a simple way, not with a lot of economic terms. Perhaps taxes should be included. Does such a booklet exist? With apology for perhaps suggesting additional work for you, it does seem like a little booklet that Community Service could do. I especially like "Vitality and Civilization" and "The Heritage of Community."

- Martha Shaw
Massachusetts

Announcements

EARTH NATION SUNRISE

The Earth Nation Sunrise, printing the news of the peaceful planet, is a 28 page quarterly newspaper with a positive vision. Covering news of good things happening around the world; articles on body, mind, and spirit; interviews with people who honor the earth; communities; and listings of events, classes, and workshops primarily in the Indiana and midwestern areas. Subscriptions are \$7 per year. Send to the Earth Nation Sunrise, R R 3, Box 507, Nashville, Indiana 47448.



COMMUNITY SERVICE MEMBERS DIRECTORY

A new edition of the Community Service Members Directory will be available in December. Community Service members who wish to be included and receive the directory should send us their name, address, telephone number, and a brief account of relevant activities and interests with \$1 to cover printing and mailing costs. Members who have been listed in an earlier directory should send information updates if appropriate. This list will be made available, for personal use, only to those members who agree to be listed. Its purpose is to encourage intervisitation and communication between members.

NAME _____

ADDRESS _____

PHONE _____

EMPLOYMENT _____

INTERESTS _____



LAND FOR SALE

About 100 acres of beautiful land 6 1/2 miles from Richmond, Indiana, 2 miles from Centerville, is for sale. This land is partly wooded, partly open. It has two ponds and some ravines. One pond is 6 1/2 acres, the other 1/3 acre. There is one large new stone house and one small brick house dating from 1830 on this property.

This land is ideal for community development because it is so close to the cultural center of Richmond, Indiana, and the Quaker-oriented Earlham College. The amount of land for sale can be negotiated.

If you are interested, contact Frances Morgan Bolling, Box 67, Centerville, IN 47330 or phone (317) 855-2665 or (703) 780-8158.

COMMUNITY LAND TRUSTS CONFERENCE

The Institute for Community Economics will host a working conference on "Community Land Trusts" October 16-22 in Voluntown, Connecticut.

The conference is designed to bring together highly skilled and experienced resource people, C L T members and organizers, community activists, public officials, religious leaders, planners, attorneys, and others who have an active interest in C L Ts. The conference will offer expert advice and provide an important opportunity for people to meet one another, exchange ideas and plan strategies for the future.

For more information, write The Institute for Community Economics, 151 Montague City Road, Greenfield, MA 01301.

COMMUNITY SERVICE MEMBERSHIP

Membership is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our bimonthly NEWSLETTER. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed and TAX DEDUCTIBLE. If you want your copies of the NEWSLETTER sent airmail overseas, please send \$20. All foreign members, including Canadian, please pay in US currency.

YOUR MAILING ADDRESS AND BILLING

If there are errors on your mailing label or in our billing, please send the old label, plus corrections and the facts of prior billing to us. It will save time and money if you will let us know by postcard of your change of address. The post office charges us 25¢ to inform us of each change and you may not be receiving your NEWSLETTER. We then have to pay 20¢ to remail your NEWSLETTER to your new address. Sometimes the post office says there is no forwarding address for a subscriber and this makes us sad. PLEASE SEND YOUR OLD ADDRESS WITH YOUR NEW ADDRESS so that we can find you in our files.



EDITOR'S NOTE

We not only welcome letters to the editor, but articles about any exceptional communities you know of or people who are doing interesting things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned if we cannot use it. The only recompense for use we can offer is the pleasure of seeing it in print and knowing that you have spread a good and useful idea.

CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions of its friends and those it helps. For consultation we suggest a minimum contribution equal to that of the consultant's hourly wage for an hour of our time.

DO YOU HAVE A FRIEND?

One of the most helpful ways of supporting Community Service is to send the names and addresses of friends whom you think would be interested in receiving a sample of our NEWSLETTER and a copy of our booklist. If you wish a specific issue sent to a friend, please send 50 cents per name.

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Jane Morgan and Jane Folmer.



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